

# The Church School Teacher



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MAY 1957  
Volume XXVI No. 5

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# THE CHURCH SCHOOL TEACHER

VOL. XXVI No. 5  
MAY 1957

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# The Church School Teacher

Vol. XXVI

MAY 1957

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## From Your Director

by LAEL H. WESTBERG  
*Augustana Lutheran Church*

YOUR letters tell me you like to get information in my column. So here is my May mixture. Pour yourself a cupful from my potpourri.

If you live in the middle west consider the Faribault (Minnesota) summer school of Christian education. The Minnesota Council of Churches, the school sponsor, calls it an adventure in learning and fellowship. "Become a skilled teacher through observation and experience in a great laboratory school with these distinctive features," says their bulletin, and then lists the following features:

group graded school, closely graded departments, work with all the groups — nursery through adult, enrichment courses in understanding and using the Bible, four year plan with opportunities for research and a broad understanding of Christian education, seminar in laboratory and observa-

tion school teaching, activities resource center (skillshop), worship and fellowship, excellent food and attractive dormitory.

**Who should attend? Workers in Sunday, Weekday and Vacation Church Schools; directors of Christian Education; parents who wish to guide the religious growth of their children, youth leaders and pastors.**

**When will the school be held?**

July 8-19. You may attend both weeks or just one, if you wish. Registration fee is \$5.00, tuition \$4.00 per week, board and room \$21.50 per week (\$45.00 for two weeks). Write me if you would like the school folder and an application for registration.

**A letter from Pastor Frans A. Victorson of St. Joseph, Michigan, says that he was so impressed with the story, "Just a Little Understanding," (Teen Talk January 6) that he asked his church's S. S. superintendent what he thought about the idea of sending the issue to the parents of all the congregation's children since only the teenagers receive Teen Talk.**

**What the superintendent**

thought is expressed in the following letter sent to all parents:

Dear Friends:

Our Church School attempts to enrich a child's total life instead of imparting only a few facts. To partly achieve this objective, the children are given reading material on their level in the form of take-home papers.

We deemed pages 2 and 3 of the January 6 issue of sufficient interest to write for additional copies so that each of our families might share in this interest. Enclosed find your copy.

Please feel free to discuss your child's welfare and religious education with us to enable his teachers to do the best job possible.

Sincerely,  
(signed) Irwin Pintcke  
Church School Sup't.

Now, there is a way to use the Sunday school story papers!

Speaking of letters, I had an exchange of correspondence the other day with a pre-theological student of Carthage College. His problem was "to find out what the various churches in the U. S. offer in the way of Sunday school material." He had a personal interest, too, he said, for he felt that "if a minister can be eclectic and try various material, the best can eventually be integrated from a great many sources."

Interested in my reply? I wrote him:

"I doubt that you can successfully follow the course to be eclectic and try various materials so that the best can eventually be integrated from a great many

sources. It is generally agreed now, I think, that the best method to follow is to use your own denominational material. The reason for this is that most churches at present are using modern methods and are presenting helps by which to teach the Bible, the catechism, and related source materials. By using your denomination's material you follow a prescribed curriculum. Secondly, you get the helps for teaching which are periodically issued by the denominational parish education office. The field work done by a denomination is also based on its own course; therefore, you have the advantage of this resource.

"The selection of curriculum is a highly specialized activity. Persons with much experience, education and skill work hard at producing denominational curriculum. For the average pastor to try to duplicate this specialized work is futile. For an exercise in college or seminar I can see some value in playing around with various courses. But when you get in the ministry stick to your own church's material and spend your time helping train teachers in the use of that material. Your teaching staff will be happier and your congregation members will be nurtured."

Want some news about books? The Association Press has just come out with a new series of pocket size books called *Reflection Books*. Fifty cents each will be their cost. Six will be issued every six months. The first are now on my desk and look mighty inviting



*Religious Living* by Georgia Harkness, *A Short Primer for Protestants* by James Hastings Nichols, *Words to Change Lives* by 58 American clergymen, *What Christianity Says About Sex, Love and Marriage*, by Roland H. Bainton, *The Life of Christ in Poetry* by

Hazel Davis Clark and *Basic Christian Writings* by Stanley I. Stuber. You can order them from the Augustana Book Concern.

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The cover this month is a copy of the Vacation Church School poster. How the months rush by!

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## INSTITUTE IN CALIFORNIA

A church workers retreat will be held at Pacific Lutheran Seminary, Berkeley, California, June 16-19. The institute will be open to all parish visitors, secretaries and other church workers of Lutheran churches. The program will include Bible studies; practical hours in teaching, counselling, church school aids, youth work, staff relationships; a banquet and sightseeing.

The approximate cost for the retreat is advertised at \$20.00. Send your registration to Miss Olivia Tufte, Box 177, San Bruno, California.

## Director's Column

by R. A. VOGLEY  
*American Lutheran Church*

ONE of the finest meetings of the Board of Parish Education with the chairmen of the district committees was held at Racine, Wisconsin, on February 18-20.

Dr. Linder presented a survey of parish education in the American Lutheran Church.

Director Vogley presented a look at the work to be done in 1957, 1958, and 1959.

A complete procedure for our vacation school clinics was conducted and the new material explained.

Mrs. Osten presented the new course for our Junior Lutheran program entitled, "Adventure With Christ." She also discussed various promotional helps and procedures which will be available to our congregations for use this fall.

Editor Omar Bonderud outlined for the group his fine suggestions for the new church school feature papers. Complete informa-

tion on these papers will be given at the district meetings and at the district institutes.

Editor Egbert and Mrs. Shup revealed the details of our new preschool "Bible Storytime" lessons and the plans for the institute course based upon this series. The new Parent's Manual is of great importance in our home-related program.

Dr. Kent Gilbert, the program director of the Long Range Program in Parish Education surveyed the Long Range Program. Many important board actions were taken.

### Vacation School Clinics

There was great interest in the new vacation school material and the clinic procedures. Most of the clinics will be scheduled in the month of May. At least eight clinics will be held throughout the church. If you are in an area where no clinic is scheduled, please contact your district parish education

on chairman for further information and help.

### **Names**

Do you know any outstanding professor of education, psychology, sociology? Do you know any specialists in children's work, in youth work, in adult work, whether they are in the public school or in colleges or universities? We will appreciate names of such specialists to serve the church as possible consultants in connection with our Long Range Program.

Do you know anyone who is interested in writing devotions for children. We are planning to release our "American Uniform" material and hope to have devotions specifically for younger children.

If you know anyone who may be interested in writing, please send the name to the Office of Parish Education, 57 East Main Street, Columbus 15, Ohio.

We are also seeking the names of persons qualified to serve on the editorial staff or on the field staff. We will appreciate any suggestions you can give.

### **A Word of Appreciation**

According to the reports in 1956 specific gifts for the general benev-

olence work to the amount of \$42,374.97 were received from the Sunday schools of the American Lutheran Church. Doubtlessly many thousands of dollars, in addition to that amount representing the funds which had been given by the Sunday school to the congregation in its benevolence offerings, were sent directly to the American Lutheran Church by the treasurer of the congregation.

It is very gratifying to know how widely stewardship training is being conducted in the church and that this stewardship training is being reflected by the gifts of our Sunday schools to the entire program and work of the American Lutheran Church. Please accept the grateful thanks of the church for this fine record.

### **Parish Workers and Christian Day School Teachers**

We are now making available to our congregations seeking the services of a parish worker or a Christian day school teacher the names of the graduates from our colleges. If you are interested in securing either a parish worker or a Christian day school teacher, please address your request to the Board of Parish Education for further information and details.





# Evangelism and the Church School

by REYNOLD N. JOHNSON

THE GREAT task of the Christian Church is to bring people into a vital, growing fellowship with Jesus Christ. In this effort the church school teacher, while charged primarily with Christian nurture, is important both as an evangelist and as an educator.

As an evangelist, he is concerned that every person may, first of all, be brought into a dynamic relationship with Jesus Christ. As an educator, he seeks to nourish and to develop the new relationship so that it may be a growing, maturing reality, constantly quickened and enlarged by fresh insights from the Word of God. In the case of the child who has been baptized at an early age, the goal of the teacher is to help him gradually to realize and to rely upon all the gifts of grace that were made his through the Sacrament. As the child more and more becomes conscious of himself and enters into personal responsibility for his life,

the teacher aims to help him to recognize and to rejoice in his relationship with the Savior.

The baptized child must come to know from what he has been saved, by whom he has been granted new birth as a child of God, and under what conditions his fellowship with God will continue and mature. In the case of unbaptized children, teachers can do much to assist parents to realize the richness of grace offered in Christ and to desire that their children shall by baptism be received into communion with Christ and His Church. By means of the Word of God, teachers can help the children to come into a realization of sinfulness and of salvation and into an experience of repentance and of faith. Then, once the child trusts in Christ as His Savior, the work of nurturing and training the life in Christ proceeds.

For the church school teacher, evangelism and Christian education are not rivals but co-workers in the task of making full-fledged disciples. In evangelism the emphasis is upon the beginning of the vital relationship with Jesus

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*The Reverend Reynold Johnson is Augustana's assistant director of evangelism.*



Christ. In education the emphasis is upon the development of the relationship. For the teacher the two are inseparable. The fact is that more persons enter the communicant membership of our congregations by way of the Sunday school than through any other evangelizing agency.

### Point of Contact

Furthermore, the church school is important in evangelism because often it is the most effective point of contact that congregations have with their communities. Even in areas of declining population, of rapid mobility, or of cultural change, the church school may be on an active, growing edge of the parish. Parents who have only a semblance of Christian faith often send their children to a nearby Sunday School or summer Bible school, simply because they feel that it will be "good" for them. Children of the neighborhood who attend the church school draw their playmates with them. Newcomers who intend to find a church home but who have not yet made their choice nevertheless frequently enroll their children in Sunday school. All of this means that for many unchurched homes the first point of contact with a congregation is the teacher of a church school class. Thus the teacher has the opportunity of being the wide open door of welcome into the

Christian fellowship not only for the child but also for the parents. If the child feels welcome, wanted, and at home, the parents will become more interested, even in spite of themselves. If the witness of the teacher's life and words is vigorous and contagious, the child will carry its influence into the home, and the entire family will feel the tug of the Spirit.

### Our Objective

A sound, gospel centered approach in teaching will give both children and parents something to think about that neither the public school nor the media of mass communication is likely to bring them. As a Church we cannot afford to present anything that is not distinctively Christian. Our objective is to convey the unique message summed up in the person and teaching of Jesus Christ. We are not concerned primarily with covering a lesson, or doing some church work, or providing a bit of social uplift. Because teachers so often are the congregation's only regular point of contact with unchurched homes, theirs may be the only influence operating to save a child from the corrosion of living that is devoted chiefly to possessions, or position, or pleasure and that is marred by indifference, or cheapness, or immorality.

In such a situation, teaching cannot center in a series of

"don'ts" but must present the positive good news that in Christ God loves, forgives, redeems, guides, renews, and strengthens. Methods must be prayerful, thorough, interesting, and personal. The teacher's manner must be warm and welcoming. In connection with each lesson there should be a sharing with the children of what the gospel has come to mean in the teacher's own life. For example, "Children, today our lesson has been about prayer. I want you to know that I pray often and that when I do, God corrects me and forgives me."

### **Visit the Parents**

Another important thing that a teacher can do both as an educator and as an evangelist is to enlist the cooperation of parents. God's primary unit for the training of children is the family. The home is meant to be a school of God's Word and a training ground for the Christian life. The church school is not intended to take the place of parents in bringing children into a vital, growing relationship with Christ. It is urgent therefore that more and more of our teachers develop the practice of going to the home of their pupils to share with the fathers and mothers their concern for their children. Most parents are very interested in their children and welcome their teachers because

they too are concerned. Parents want understanding and appreciation for their children. Usually they are willing to help but do not know how. Therefore, when the teacher visits in the home, let him aim both to become better acquainted with the child and his parents and to acquaint the parents with what they can do to further the Christian training of the child. Let the teacher bring with him some of the class materials. Let him be prepared to describe these items, to outline briefly the class objectives and procedures, and to make a few specific suggestions as to how family worship, family discussion, and family participation in homework can make the efforts of the Sunday School more effective. In the midst of such a procedure the teacher will have a natural opportunity to mention some of the basic elements of the Christian message and to share his enthusiasm for Christ and His Church. He can encourage the parents and can stimulate them to realize that their personal example in trusting Christ and in being loyal to Him and to His Church is essential rather than optional. A number of visits may be required to achieve these objectives, as it is best not to suggest too much at one time.

Finally, the church school teacher can both by word and example challenge the children



is class to become fishers of men. Some of the most persistent and effective ambassadors for Christ are children who have caught from their teachers the zeal for finding unchurched children and bringing them to Sunday School. Children can be inspired to talk about their church school and to ask their acquaintances to come along. They prove to be excellent witnesses because they can talk without hesitation or embarrassment about Christ's love for us all. By mentioning that Christ wants us to bring others and by praying with the pupils, asking God that more children may be found to learn His Word, teachers can make evangelism the practice not only of the staff but also of every child; they can add vigor to the Christian outreach in every place.

Each hour of the day eleven thousand new babies are born. Not

one of them is born a Christian. Each one of them must be sought and found. In this effort both the spontaneous quest of every Christian and the planned programs of the congregation are necessary. Daily witnessing, neighborhood or community surveys, publicity, lay visitation, and pastoral endeavor are important in the search. Then by the power of the means of grace each child may be ushered into the joy of the kingdom of God. Thus shall it prove to be true:

"Around the throne of God in  
heaven,  
Thousands of children stand;  
Children whose sins are all for-  
given,  
A holy, happy band,  
Singing, 'Glory, glory, glory be  
to God on high!'"

## *Spiritual Chain Reaction*

*Spiritual Chain Reaction* is the name of a new pocket-size book on evangelism. The author, the Rev. Herbert N. Gibney of the United Lutheran Church, has been "eminently successful as a pastor and outstanding in his ability to enlist laymen in the tasks of the Kingdom." Some of the chapter headings are as follows: Witnessing at Home, Telling the Message in Your Neighborhood, Witnessing at Work, Bringing God's Word to Special Groups, Reaching Through Teaching, Typewriter Evangelism. A list of audio visuals and books for further reading is included. There is also a Teacher's Guide for those wishing to use the book as a basis for an adult course. The book is available from your church publication house. The price, 90c.

## *Other Avenues of Expression*

by ELLA M. OSTEN

**T**HIS is the last in a series of six articles on creative activities. Three types of expressional activity will be discussed briefly. They are: choral speaking, creative writing, and dramatization.

### **Choral Speaking**

"Many people speaking as one" is a good description of what is meant by choral speaking or, as it is sometimes called, the verse speaking choir. Responsive reading of the Psalms is a form of choral speaking. Some values of this activity are:

Choral speaking provides the opportunity for all to participate;

It provides a way of memorizing, without conscious effort, many beautiful passages of Scripture, as well as hymns and poems;

It aids in developing an understanding of the selection chosen;

It helps to develop a deeper appreciation of the beauty as well as the meaning of the selection;

It can be used for many occa-

sions, such as Christmas, Easter, and Children's Day.

It is a good activity for the vacation and the weekday schools.

### **How to Do It**

Enthusiasm is important. Talk about choirs. Is there a junior choir that sings? Suggest a speaking choir. Many kinds of voices are needed.

Proper breathing is important. Use some simple exercises to practice breath control.

Rhythm is important. Try saying some well-known rhyme together, clapping hands or tiptoeing to the rhythm.

Begin work on the selected Psalm or Bible passage by having the group read it several times together.

The selection may be written on the board or a chart, arranged in lines of readable length. Or copies may be mimeographed. Accented words can be marked to help expression.

Discuss what the author is trying to express. Is it fear, hope, joy, wonder, faith? This will help

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*Mrs. Osten is a member of the staff of the ALC Board of Parish Education.*



determine the tone of voice and the manner of expression.

To begin rehearsing the reading, the teacher might read the selection aloud while the group reads along, whispering the words.

Now divide the groups into sections such as high voices and low voices. Another division might be boys' voices and girls' voices. Try some solo voices. Ask the group to suggest different ways of reading a selection.

A leader should direct the group when rehearsing. When giving the selection for a worship service, the leader should be as inconspicuous as possible, perhaps sitting where each choir member can see him.

A good resource for the teacher is the book *Choral Readings From the Bible* by Brown and Heltman.

### Creative Writing

Words are tools which are used to express ideas and to communicate to others what one thinks or how one feels about something. The importance of conversation was discussed in a previous article. Children should be encouraged to express their thoughts in spoken and written form.

In primary age groups an interesting activity is to lead children to make up a story of their own. They may compose simple sentences concerning the story they have had or an experience such as trip into the church. The teacher

writes the sentences on the board or page of the story chart. One of the drawings, selected from those the children have made, may be used to illustrate the story. Such an activity may extend over a unit of lessons. The story chart serves also as a means of review.

Older groups can tell or write their own version of a Bible story or brief biographical sketches of Bible characters. Original prayers and poems may be written by the group and by individuals.

An important factor in helping children to express themselves in prayer is their understanding of God. In conversation and in the study of Bible stories, help them to know God as a kind and loving heavenly Father, a Friend Who is interested in each one, a Companion Who loves each child and understands everything that concerns him.

Read Psalms and other Scripture passages together which speak of His love, mercy, and kindness. Study Psalm 95 which invites one to worship. Use Psalms which express thanksgiving and praise. Talk about the greatness, the majesty, and the power of God. Use Psalms of faith and trust, such as, Psalms 23 and 46.

Study selected hymns and discuss the thoughts expressed. Suggest that children write verses expressing their thoughts. A good way to help children begin writing

their own prayers is to have the group work together at first. Talk about ways of addressing God. Encourage the children to study various prayers. Guide them to understand what a prayer contains, such as confession, thanksgiving, praise, and petition.

Children will enjoy making things as they work together. Some of the projects might be:

Prayer books for themselves or to give to a friend;

A triptych for their room or to use as a gift;

Prayer cards with prayers for different occasions.

Use the prayers which have been written. Pupils may take turns offering prayer for the opening or the close of a class session. Prayers can be used in the worship service.

### Creative Dramatics

There are two types of dramatics. One is the more formal type in which a play or pageant is selected for production, characters chosen, lines memorized, and rehearsals held. The goal is a good performance or an impressive production.

The other type is more informal. Creative dramatics or play-making is the general term applied to the activity in which informal play or the drama is created by those who participate. It may be a very simple "playing" of the story

by the youngest children or an elaborate production written and produced by older groups.

An informal dramatization may be developed as a part of one lesson or it may serve as a climax to a unit of lessons to emphasize the main truths.

Children enjoy acting out a story. It helps them to remember the facts, the events, and the truths of the lesson. Dramatization helps a child to know how a person must have felt, what he said and did and what the result of his actions were.

There are various ways in which a story may be dramatized. Pantomime is drama expressed in action, no words being spoken. It may be done behind a curtain or screen with a strong light placed so that the figure is outlined on the screen.

The peep-box is a simple way to produce a dramatic effect. The flannelgraph and puppets of all kinds which the children make are other tools used in helping children to express their ideas in drama.

Two resources every teacher should use: Bulletin 1954, No. 12, "How Children Can Be Creative," U. S. Dept. of Health, Education and Welfare, Washington, D. C. and the book, *Activities in Children Education*, Lobingier, which can be purchased from your church publication house. Remember, your idea counts too!



# The Nurture of the New Life in Christ

By CLARENCE T. NELSON

THIS vain world is not a friend to grace" nor yet to the new life in Christ. What a shock is not birth to the new infant. Its delicate skin must adjust itself to a new medium; its stomach and appurtenances must begin to digest food; its lungs breathe air as life is fled. Akin to that is the shock, the new life in Christ, which baptism imparts. This fragile creation from God is cast into an unfriendly world destined here to unceasing struggle.

Parents are God's provision to see that every possible assist is given the infant not only for the physical but for the spiritual as well. Teachers too enter into His divine plan as "co-laborers together with God."

## Pre-Natal Influences

It is only partly true that the unborn infant is a parasite on the mother. Emotionally and spiritually he is bone of her bone and blood of her blood—and of the father's too. Spiritual influences emanating from prayer and the

channeling of God's grace through Word and sacraments are even more important to the future child. A mother who, like Mary of old, lifts her daily "Magnificat" to God through those hidden months imparts a steady calm and strength to the emotional make-up of her child. And just as truly, the father does his part.

There are plenty of Samuels in the ministry who were dedicated to God from the womb. I heard Dr. Joseph A. Sizoo relate this experience from his student days. He rushed home with what he thought would be a "stunner." Already at the eminence of his fourth year in medical school, he shouted to his mother even before greeting her, "I've decided for the ministry!" She acted as if she'd always known it and when he wondered at it she answered simply, "Why, Joe, I prayed that for you before your eyes ever opened on this world. And God gave me an unshakeable

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*The Rev. Clarence T. Nelson is pastor of Augustana Church, Washington, D. C.*

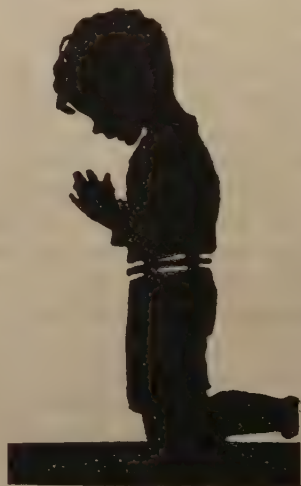
assurance it would come to pass."

Is it stomach colic or food formula that makes for a fretting, squalling baby? Can't it just as really be an arrears of daily, quiet talks with God? Like water quietly bubbling up in a canal lock to lift the sea-bound ship over its barrier or like the silent tide sweeping into a harbor to cover the ugly debris on the beaches, so the grace of God pours into our lives through the daily quiet time. It imparts a healthy sense of security, skims off frustrations and bitterness. It erases the tensions of "blowouts" and shores up the emotional underpinnings. The home atmosphere becomes fragrant with love and understanding.

### Walking with God at Home

To help get a pattern of faith and prayer into each home after baby's coming, it is my custom to put into each new mother's hand "Meditations for the New Mother" by Helen Brennenman as published by the Herald Press of Scottsdale, Pa. Baby takes as easily to folding those chubby hands in prayer at meal time and bedtime as doing "patty-cake, patty-cake." He learns ever so much more than we dream from parents' prayers as they bend over his crib. One night I substituted for mother, off to give a mother - and - daughter's speech. Our little Biz tightly squinted her

eyes and prayed: "Dear God, bless daddy when he peaches and mother when she stays home," and transferred out all of the black rebellion in having to share her mommie. Why shouldn't a baby's first lisped word be "Jesus" or "Amen"?



One of this world's sacred wonders is the opening of the mind of a very little child. What a time for spiritual receptivity! An example comes to mind. David had a painful case of poison ivy. His brother Jonathan was concerned and at our evening meal prayed: "Dear Lord, put an end to Davy's ivy poisoning in four hours." We were a little concerned about his putting limits to God and began discussing this. Jon broke in upon it, saying: "O shucks, there you go spoiling it." "Spoiling it, how?" we ejaculated,



"You don't really believe God can read my mind and will," was his answer. I remember another time when in our family devotions we were visiting our foreign mission fields, one at each prayer time, and Dave prayed: "Dear God, bless all the starving Chinese and then all those who speak Swedish." In other prayers God would be called on to snuggle all homeless dogs (one had marked off in the distance on a cold



winter night). And once when the very walls of the house cracked in the intense cold like a report from a pistol there were prayers for the old birdies. Our house became a house within God's great house and the world a friendly and secure place to live in.

The other day a young G. I. told me that his first, deep spiritual impression came when walking with his dad in the deep woods. At a particularly choice spot where bird song intermingled with the music of a bubbling brook and the sun through the leaves splashed a dappled pattern on the green, his father said: "Listen, son, and you can hear God!" A dad's unbosom-

ing his faith is likely to make an impression that goes very deep and lasts ever so long.

The bedtime story hour can be like dew and rain to the fragile plant of a child's tender faith. We



wore a copy of Egermeier's *Bible Stories* to shreds. My mother's story hour is a precious remembrance. We children garnered much knowledge of the Old Testament from it. Our little ones loved *A Child's Grace* illustrating the well known prayer: "Thank You, God, For the World So Sweet" as illustrated by Masha. We thought Schramm's *At Jesus' Feet* particularly helpful at family devotions. Many other books brightened and sparked developing imaginations.

But the Bible is by far and wide the Book of Books even for children. We wanted ours to be introduced to it early and to get the "feel" of letting that open book give insights and strength. So we would read around the table and in doing so wore out more than one set of Bibles. Lately we have used varying translations for the windows this opens up to shed new light on the meaning. Spirited discussions would follow and when these proved "duds" it usually in-

licated we were hurrying over much. I cannot get much enthused over certain devotional briefs hammered and sweated down to fit a tiny page and followed by an abortive one-sentence prayer. It's automation hitting the spiritual realm and is next door neighbor to the "Dial-a-prayer" idea. It leaves us wondering who will be first to use a punch-card system of having your prayers played to you before falling off to sleep.

We also made much of the singing of hymns at our family devotions. If each member chooses a hymn of the week what a great deposit these Christian hymns will leave. Of course baby will choose "Jesus Loves Me." This reverently entered into will stir sacred memories in the adults. We sang the adolescent hymns of youth like "Follow the Gleam" sharing their fiery crusader spirit. And lately just as naturally we live with the sophisticated tastes of our college and seminary "returnees." The whole family breathes in the beauty of Bach and Handel and Bortniansky and such stately chorales as "Jesu Priceless Treasure." The simple technique of "involvement" has delivered family prayers from deadening routine.

#### **A School with Jesus**

Everything about a church school should be saying, "This is a

school with Jesus as our leader." How soon the wonder and the reverence His presence ought to evoke gives way to the drag of dull routine and frozen patterns of group worship. Often the singing is a travesty on the Spirit. Let's break moulds. Let unusual approaches bring that much to be desired velvet hush indicating complete in-



terest of all. A newly hatched chick, a budding branch, a choice personal experience can be the lead-off. I still fondly recall a S. S. superintendent who went more than a second mile to elicit participation with an orchestra recruited from the school, a self-government cabinet set up by democratic processes. He had the children with them all the way. What is comparable to the fire and spontaneous joy of youthful enthusiasm? On last Thanksgiving Day I saw over TV a most worthwhile children's worship in a miniature church with every leadership spot skillfully handled by selected youth.

I love seeing children coming to church school with a Bible tucked under their arms. Ought not teachers free themselves from the

slavery of a teacher's manual and teach from an open Bible? And surely a must in every lesson ought to be a period when children ferret out pertinent passages in their own Bibles.



I believe with all my heart in group praying at every level of our school. Children too need to claim our Lord's promise: "If any two of you shall agree on earth about anything they ask, it will be done for them by my father in heaven" Mt. 18:19. This time for intercession will of course be pointed up by the teacher, thus drawing out "needs" of the children themselves. Nor should the "Thank-you's" be overlooked when God's answers are clearly evident. Recently we had a remarkable incident of answered prayer in healing. One of our youth had successfully gone through a delicate brain operation. Besides offering a unique teaching opportunity as to God's will in suffering it highlighted man's reaching up to learn more about our bodies "which God so wonderfully and fearfully has made."

Our hearts keep beating in two alternating directions. Like that are the two aspects of our new life in Christ—the inner growth and the outward expression. Block either of these two great aortas of the spiritual life and there is death to pay. "Service begins when the worship ends" is a truth bigger than the Quaker Church.

Families need service projects. One Augustana family adopted a family of new converts on a foreign field and follows them with support and prayers. Here in the nation's capitol, "halloween tricks or treats" was delivered from being a "selfish gimme operation"



when the city children fared forth to collect relief for Hungarian refugees. No youth program is complete without generous time given to calling on shut-ins and carolling visits to nursing homes and institutions. Without a dissenting vote our children this Christmas joyfully dedicated the budgeted



amount set aside for their gifts to "Hungarian relief." And when many adults cavilled at going out to invite negro members in our close neighborhood, Augustana youth rolled up their sleeves to do a census taking job, loving every minute thus spent. "Lambs" are not only to be fed but exercised and muscles flexed for healthy spiritual body-tone. Can anything put sparkle in the eye of a young Christian like a successful bit of personal evangelism? Little Herman, a colored boy, joined us first as a boy scout. Then he came to S. S. He is personally responsible for 13 other children who have recently joined as well as his own dad and mom. For all the world he looks

as if a very bright lamp were turned on deep down inside of him. Let's not forget to look for and inspire this sturdy Andrew brand of discipleship.

A preacher tested one of his school children by asking: "John, who made you?" The quick retort was, "But look, I'm not made yet!" In how few words did he not put the vast program of the Holy Spirit in sanctification. This is a program that God starts rolling and one which He'll never take His hands off. This is my rejoicing and source of confidence. "But we all with unveiled face, beholding as in a mirror his image are transformed into the same image, from glory to glory."



*"He Made Them . . .*

*. . . Male and Female*

by GEORGE H. MUEDEKING

SUPPOSE you were a marriage counselor. The unhappy partners before you are trying to explain why they can't get along with each other. Finally the husband bursts out, "My wife doesn't act like a woman should!" Or the wife says, "He is no man!" Could you help this couple? Is there a definite pattern that distinguishes the sex from the other? What would a "real woman" act like? Or a "he-man"?

### **"Want to Be Like Daddy"**

This is not an idle question for church school teachers. Every time they discuss the relationship between child and parent, they operate against a background which makes this question of male and female identity vital. Each child is either discounting or supporting the teacher when obedience to parents is invoked, by repeating statements to itself like this: "I never want to be like my mamma." "I don't like being a lady—they never have fun." "Yes, if I am obedient, some day I will grow to be

a big strong man like daddy." "When I am a daddy, I will make my children behave better than we have to do." "O what fun it will be to be a mamma some day, and take care of my children."

Nor should we need to mention that the teacher brings to the child a pattern of conduct which is loaded with the meaning of male and female ideals. Otherwise why does the early teen-age boy insist there be a man-teacher for his class, or he won't come "with all those girls anymore"? Why is the athletic coach the most popular person in the high school to boy and girl student alike? It is because he is the boy's ideal of a man, and the girl's ideal of a man also.

It becomes a question of serious concern, then, whether there truly is a difference between a man and a woman, as they establish their home and try to be the kind of person their partner wants them to be. It is most interesting then to observe this distinction: today

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any man can tell you what a "real woman" is like, but very few women can tell you what their sex is supposed to be like. Detectives are still looking, for example, for a single man who does not snort, "That's a woman driver for you!" when the little number in the car ahead of him fouls up the whole traffic pattern by turning the way she signalled. This means the man knows what he thinks a woman is like. And by contrast, there are thirty articles of research on a woman's role, to one on a man's role, which have appeared in the last few years in sociological magazines. That means women are trying desperately to define their roles and positions in society. They no longer are as sure as their grandmothers were who lived by the three "k's": *Kinder, Küche und Kirche*, children, kitchen and church. They have serious questions about what it means to be a woman.

### What's a Woman?

We can see that this doubt will resound all through the life of the church school. How will the little girl know what an ideal mother and woman are? Her own mother does not feel able to tell her any more as she rushes from one woman's role to another, scurrying from PTA to sterilizing baby's bottle, to earning some extra cash in the new factory that just opened

up. And grandma can't tell her either, for one-third of all the grandmas are employed today in business and industry, i. e., one third of all women over 45. So what's a woman?

And daddy can't tell her either. He's been trying to figure out mamma since the day they stood at the altar. And no matter how long he's been adding up the totals, he joins Sigmund Freud, one of the world's best known psychologists, to say, "I just can't understand women."

### The One Difference

Is there a difference between men and women which is basic and as certain as the difference between child and adult? If there is, then many of the difficulties in marriages today would lie right at this point. Husband and wife are not getting along because they do not know the respects in which they are man and woman. If a friend wife wants to change her husband so that he acts more like men should act, then both had better know what a real man is like. And this may be quite different from what friend wife is actually doing with her changing, trying her best to make a woman of him.

There is one difference for sure. The cells of the human body, even the last one of them, are either male or female cells. The male cell has a single final chromosome which



called a "Y" chromosome, out of 24 pairs of "XX" chromosomes. There is the single known biological difference between men and women! When biology discovered this fact and reported it to the French Academy, the large audience listened in stunned silence. A question from way back in the hall came timidly to the ears of the lecturer: "Is this the only difference between men and women?" "Yes," came the enlightened and authoritative reply, "the only difference." And then from the back of the hall, this time a little more hopefully, was heard the rejoinder, "*Viva la difference!*"

### Karl Jung's Trick

But this biological difference satisfies nobody. Nor are we satisfied any longer with what the sociologist calls "role-differentiation." It will no longer do to define a woman as a person "whose place is in the home." For that would leave us with mighty few women in our society today. And when we watch the women run farms during the war, flock to the factories, and even win a place on TV with wrestling, we need to know a better and clearer difference between male and female than that of the job they do.

In the author's pre-marital counseling sessions, he exposes this basic difference with an old trick that Karl Jung, the world's most

famous psychiatrist, uses. He says to the starry-eyed couple, "Now let's pretend that I am Joe here, and, Mazie, you cooked a steak for me tonight. I have just finished eating, and have pushed my big fat stomach back from the table, and I say to you, "Where did you get this steak?" Now tell me, Mazie, what do I mean by that question when I ask you that? With only one exception in the many years he has played this little game, the girl answers, "Well, you think something is wrong with it, don't you?" Then before answering her, the author says to Joe, "And what did you think I meant when you asked her that question?" With a rather disgusted tone he always answers, "Well, of course, you meant what store did you get it from, because you wanted to know where to get some more."

### For Our Understanding

The innocent little lambs thus note for the first time in their blissful existence together, that husband and wife are going to think absolutely different, on the basis of exactly the same fact. This in itself is worth the price of a ticket to a pre-marital interview, to get that straight from the day you are married.

Now what will be this difference? Suppose you set down the ideal characteristics of a man, and

then of a woman. Can you give illustration from the Bible? No, we are not going to set down these distinguishing characteristics. If no one else can do it so that all the women and all the men in his audience will agree with him, then how could this author? It is well

for us to recognize that these differences exist in the establishment of a Christian home, however, so that we can understand our children when they turn away or turn toward someone who incorporates their ideal of what a man or what a woman ought to be.

## *Stage in Church*

Announcement that a new church here will include a stage for the presentation of church plays has brought mixed comments from the press.

The stage is included in blueprints for a church planned as a memorial to the Rev. Kaj Munk, noted Danish dramatist and pastor who was killed by the Gestapo during World War II.

"Kristeligt Dagblad," the daily newspaper of the Danish Church (Lutheran) advised against the stage on the grounds that "it will mean a radical break with all Church tradition."

"The church should be a consecrated place, dedicated to the preaching of the Word and the administration of the sacraments, and its use for religious plays and such must be subordinated to this and not on an equal level with it," the newspaper declared.

The "Berlingske Aftenavis," a secular "conservative" daily, supported the plan, claiming there was no question of any breach of tradition.

"From ancient times the service has been so dramatically influenced that altar and stage overlap," it stated in an editorial. "No one has been better able than Kaj Munk to turn a stage into an altar and a pulpit. . . . One should not in advance turn down the attempt at giving the Church the opportunity of once more influencing cultural life through adopting a leading position and by inviting others than those usually to be found at the services."

The church is to be built in the parish of Vigerslev on the outskirts of Copenhagen.

—FROM NLC NEWSBUREAU

# A Brief Survey of Old Testament Thought

by CARL A. ANDERSON

→ This is the final article in a series by Dr. Anderson.

BLESSED is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputes no iniquity." (Ps. 32:1.) This statement by the Psalmist mentions two of the most prominent concepts in the Old Testament: *sin* and *forgiveness*. We do not find explicit definitions of either of these concepts anywhere, but we do find them graphically and clearly illustrated in real life situations, or expressed by remarkably descriptive words. The whole history of the Hebrew people was such that it made them intensely conscious of the nature of sin and the fact of divine forgiveness. There is a divine revelation in this history in regard to these concepts which we should study carefully and learn.

All people have some consciousness of right and wrong, frequent misconceptions, (Rom. 1:18-23), but the Hebrew people were the recipients of the revealed truth because they became a Covenant

people. As such they were to respond to God's activity with reverence, allegiance, faith and obedience. They were given the Covenant Law as an expression of the divine Will. They were not a chosen people because of any inherent goodness, merit, or worthiness (Deut. 9:4). They were human in every way, no different from any other people, subject to all human frailty. Hence it does not require much imagination to realize that under the Covenant relationship the consciousness of sin was accentuated and sharpened especially in the minds of the spiritually matured.

## Inadvertent Sins

Now because the Covenant emphasized the relationship of belonging to God it accentuated the people's attitude to God. Accordingly a concept of sin emerged which regarded sin entirely from the viewpoint of the attitude and spirit of the sinner. Violations of the Covenant Law which were due to the frailty of human nature and proneness to err were regarded as

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unintentional and inadvertent sins, provided the sinner did not commit such sins in the spirit of rebellion, disrespect, irreverence, or haughtiness toward God. A multitude of sins would come under this category, even such sins as murder, robbery, etc., as long as there was no evidence of intentional defection from God. Such sins were no less serious, but because the sinner in this case lived in the attitude of belonging to God he would be moved to repentance and confession and would find no peace until he had done so. The spirit of such a person is well illustrated in Ps. 19:11-14; 32:1-5; (Lev. 4:2, 22, 27; 5:15, 18; Num. 15:22-26).

### **Sins of Rebellion**

Violations of the Covenant Law which were due to defection from God, breach of faith in God and rebellion against God represented actual breach of the Covenant, or breaking of the First Commandment. Such sins were referred to as sins committed "with a high hand." They were intentional and caused the sinner to be ejected from the Covenant relationship (Num. 15:30). They would include the same kind of acts and violations of the Law as the first category, the difference being dependent entirely on the spirit and attitude of the sinner. In this case the acts would be done entirely in

the spirit of defiance, faithlessness and disregard of God as Lord. Naturally there would be no proneness to repentance and confession, and so divine judgment was the consequence (cf. Jer. 18:5-11).

The Hebrew people were frequently guilty of this kind of sinning. Even before they left Mt. Sinai on the journey from Egypt (Ex. 32) they committed this type of sin when they forced Aaron to make the Golden Calf. Periodically, throughout their history, they deviated from the true faith and walked in the ways of the pagan people round about them. The biblical chronicler records consistently that divine judgment fell upon the Hebrews when they sinned in the spirit of apostasy from God. (Read II Kings, chapter 17.)

### **Vocabulary for Sin**

The prophets spoke against all sin, but because they lived in periods when the Hebrew people were particularly guilty of apostasy from God they dealt especially with the sins which were characteristic of faithlessness. In so doing they developed a vocabulary for sin which is both remarkable and inclusive. They also used various figures and illustrations to make clear the nature of the people's errors.

In reference to words, let us

look at Ps. 32:1 again. Note that there are three words: sin, transgression, and iniquity. Our English translation does not convey the specific meaning which these words have in the original. The Hebrew word for "sin" means basically to miss the mark, or fall below a required standard. It describes sin as a deviation from the right path. It is the most common word used to describe that which marks man's failure to be what he was divinely intended to be.

### Transgression

"Transgression" is the translation of a word which means rebellion against God, or an act which expresses defection from God and a spirit which has turned its back upon God. Most frequently it referred to the acts of wickedness and violence which were common among those who worshiped the pagan gods. (Cf. Amos, chapters 1 and 2.) To the prophets this was the worst form of sin because it meant that those who committed it had broken the Covenant.

The third word, "iniquity," describes sin from another point of view. In Hebrew this word is derived from a word meaning "to bend, twist, or be perverse." It also means "to make crooked." Though it sometimes expresses wicked acts it appears most frequently to have reference to man's innate proneness to commit sin, or

to man's perverseness of nature. It comes very close to meaning original sin, i. e., the sinfulness with which each one is born.

The prophets not only used words which reveal a remarkable comprehension of the nature of sin, but they also used striking illustrations. The prophet Hosea describes sin by the figure of an unfaithful wife. His own wife was untrue to him so that he was compelled to divorce her, though he never ceased to love her. Ultimately when she had fallen as low as she could he took her back again as his wife. In his prophecy he uses this experience as a figure of Israel's unfaithfulness to God, the inevitable judgment which must come to the nation, and God's unceasing love for the fallen people. Adultery is a hideous figure, but it is descriptive and gives a real insight into the nature of sin.

### God Is Forsaken

Amos preaches against the unethical and immoral conduct of the people, but he makes it plain that the reason these sins are committed is because the people had forsaken God, broken the Covenant, and become worshipers of the baalim represented by the calf-idols (Amos 5:1-7). Isaiah does the same (Is. 1:2-4, 21-23). Micah gives a most graphic description of a society which has forsaken God and lives according to

the dictates of sinful human nature (Micah 7:1-7).

Psalm 51 gives a remarkable description of sin. *Sin is pollution.* The Psalmist feels intensely the need of being made clean. Note the phrases: "cleans me," "wash me," "purify me with hyssop." *Sin is inherited.* He says: "I was brought forth in iniquity, and in sin did my mother conceive me." *Sin is against God.* "Against Thee, Thee only have I sinned." *Sin is separation from God.* "Cast me not away from Thy presence and take not Thy holy spirit from me."

### Sin Is Universal

Another prominent view of sin set forth in the Old Testament is that it is universal. The account of the first fall indicates that sin affected human nature before the human race began to propagate. The first sin permeated human nature completely, and, since the Old Testament teaches that humanity is a unit, every generation partakes of the nature of the original parent. Thus we have such statements as Gen. 6:5-7; Ps. 14:2-3; 53:2-3. It is significant that the context in which the story of the Deluge occurs indicates that the human race after the Flood was just as wicked as it was before, even though the Noah family as a new beginning was the best, the most acceptable before God.

As the concept of sin is vividly portrayed, so also is the concept of the remedy for sin: *forgiveness, atonement.* The whole Old Testament is a magnificent portrayal of the redemptive activity of God from beginning to end. If we should state this remedy in one sentence it would be this: It is Divine forgiveness appropriated through true repentance. The Old Testament knows no other way.

### Sacrifice Is a Ritual

We find in Exodus, Leviticus, Numbers, Deuteronomy, Ezekiel, etc. extensive sacrificial ordinances. A careful examination of the sacrificial system reveals the fact that the sacrifices were intended to be a physical representation of repentance and forgiveness, and to be a means of preserving those who were in Covenant relationship in the state of Grace. They were not for the purpose of bringing anyone into this state. Those outside of the Covenant were not to share in them. A terrible abuse of the sacrifices developed in the course of the centuries as the Hebrews were contaminated by the Canaanite religion so that the offerings were regarded as a payment to God for sin, or as a means of purchasing the favor of God (Micah 6:6-7). There is no support in the sin offering ritual for this pagan view of the sacrifice. Rather the sacrifice was intended



to be a ritual through which sin was confessed and forgiveness received. Those in the Covenant community who had sinned unknowingly or unintentionally were to bring a sacrificial animal to the Lord, make confession of the sin and present the animal to the priest. After the animal was slain the priest made atonement for the sin and the sinner was declared forgiven. (Cf. Lev. chapters 4, 5, and 16).

### Redemptive Judgment

For those who violated the Covenant no sacrifice seems to have been provided. For them there remained only Divine judgment. This judgment however was not considered merely as a penalty for sin. Even the judgment had a redemptive purpose, namely, to bring the sinner back to God. If the sinner repented, the promise was that God would forgive him. In this case God is often spoken of as atoning for the sin, i.e., God covers or blots out the sin. Atonement means a covering. There are numerous examples of this type of atonement. When the Hebrews had worshiped the Golden Calf at Sinai they experienced a terrible judgment. Moses interceded with a marvelous intercessory prayer for them and was assured of Divine forgiveness for them. No sacrifice is mentioned in this case (Ex. 32, 33), but the

people were reinstated in the Covenant.

The prophets frequently denounced the sacrifices which were offered in their day. They did this because they regarded the people as having rebelled against God by adopting pagan views and practices. Consistent with this denunciation of the current sacrifices they announced the coming of the judgment of God unless the people repented and turned back to God. If there would be repentance they announced that God would blot out the transgression. Jer. chapter 18 is one of the clearest passages declaring God's dealing with His people in this respect. Note also Ps. 51:15-17. God looks for a broken spirit, a broken and a contrite heart. Such a one will God not despise. Cf. Is. 45:22-23; 43:25-28.

(For examples of confessional prayers see Ex. 32:30-34; Neh. 1:4-11; Jer. 3:21-25; Dan. 9:3-19.)

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## *The Sunday School Offering*

by R. A. VOGELY

**S**OME say that ideally only one offering should be given on a Sunday morning and this in connection with the worship service of the congregation. If everyone attended that service and gave proportionately that would doubtlessly be the solution. However, we must face the fact that a great deal of training and education must precede such an ideal pattern. It is still true that many adults who willingly give a loose offering in Sunday school and use the envelopes at church would not increase their total gift or perhaps not even equal their present stewardship if there was not a Sunday school offering.

### **Stewardship Training**

If many of the pupils attended church and gave their offering at church what should then be done in Sunday school, especially in the matter of stewardship training of children?

It still seems best as a rule to have the children bring their envelope offering to the Sunday school where it is received as a

true offering in a truly spiritual way as a part of a long educational process which helps to develop and put into practice the basic principles of Christian stewardship.

The church council, the parish education committee, and the administrators of the Sunday school must decide on the plans and procedures which are best for the local congregation. Circumstances modify any basic plan. Always keep in mind the long term stewardship goal.

### **Records**

Good stewardship means keeping financial accounts in good order. A wise church school administrator wants his school to spend money wisely and well. Whether the money is provided by the church or the school, the money is the Lord's money. It may be necessary to have special officers for keeping records, recording the envelopes and providing information that is necessary, such as quarterly and annual reports.

Whether the plan of having a unified budget is followed or not

is important that the budget committee of the Sunday school should work in close cooperation with the budget committee of the church. The congregation is the important unit and not any one group or organization or school.

#### **Financing Other Church Schools**

Many vacation schools were initially financed by the Sunday schools. With the growing enrollment in vacation schools many are now supported by the offerings from the pupils. Only a few congregations establish a registration fee. In most cases there is either an offering each week or an offer-

ing at the closing program. Some congregations include all vacation school expenses as a part of the budget of the congregation.

Weekday church schools vary so widely in character that it is very difficult to give any summary of financing such schools. However, as in the vacation school or the Sunday school, certain literature is necessary and certain supplies must be provided. Many congregations feel that this should be a part of the regular congregational budget. No offering is taken at the weekday church school sessions but important stewardship training can be done.

### *Roman Catholic and Lutheran Plan Visit to Spain Together*

A Roman Catholic priest and a Lutheran clergyman will visit Spain and Portugal next fall to gather material for a travel guide book, it has been announced here.

The Rev. Peter Schindler, a Dane who is connected with the Vatican in Rome, and the Rev. Christian Bartholdy of Copenhagen, president of the Lutheran pietistic movement known as "Home Mission in Denmark" have been commissioned to make the trip by the publishing firm of the Lutheran youth movements in Denmark. The book will be the third in a series of guide books by Father Schindler. The first two dealt with Austria and Italy.

The Church News of the Northern countries reporting the planned visit, termed it "an ecumenical undertaking of a very special nature."

"It will be interesting to see the result of their joint trip to Spain, where it may certainly not be said that Roman Catholic and Evangelical Churches are on friendly terms with one another," it commented.

—From NLC NEWSBUREAU



Here is an experiment dedicated to making Sunday School the most worthwhile hour of the week.

## Teacher-Teams

by MRS. HOWARD JOHNSON

UNCERTAINTY and apprehension would best express the emotions of a team of three teachers who last fall decided to try something different in the fourth grade of Zion Lutheran Sunday School, Kewanee, Illinois.

Our director of Christian education had learned about a system of teaching which she believed worth trying. The main reason for making the experiment now was that plans for a new church were in the making and the Sunday School wanted to get the most useful and economical division of space possible. Also, this system (called the teacher-team method) might be of great benefit to the boys and girls.

The large fourth grade of 21 pupils, who would be entering the junior department, was chosen for the experiment. *It was decided to combine the whole grade into one class with three teachers.* The advantages of just being together would be great for the boys and

girls and they would have a sense of unity in work and worship and other activities as time passed especially if the class could remain together all through Sunday School and confirmation days. Also, it was felt that it would be a distinct advantage to "have a man around" as one of the teachers. A married couple and the writer were chosen and felt almost overwhelmed at the thought of venturing into such uncharted territory.

It seemed a monumental task to set up a workable system of lessons, worship and extra activities. Because the class would first meet in the basement of the home and later in a large room at a public school, it was decided that the class should worship as a separate unit. Then, since the teachers desired to keep every child busy

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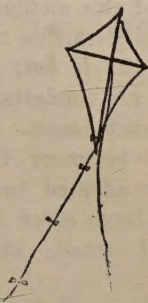
From the time he got to Sunday School until closing several committees were devised: worship committee, room arrangement, clean-up. Each boy and girl chose the committee he would like to serve on. After a trial it seemed best for the pupil to remain on one committee six weeks. Then the membership of all of them changed. A new committee was recently born and proved popular with the boys: an usher committee whose duties were to take up the offering, pass out hymnals, and stand at the door of the room at closing to distribute Sunday School papers to all class members.



A typical Sunday morning finds teachers welcoming the first arrivals with some particular task. The worship committee, under the guidance of one teacher, selects appropriate scripture passages, composes prayers, or perhaps prepares a worship story. Another prepares the discussion portion of the lesson. If time permits, the students work on their extra activities either before or after discussion period. A period of worship at the

close of the class period is proving most successful.

It has worked out best for this particular teacher-team to have the more experienced teacher undertake the lesson and discussion period each week, with the other two teachers taking care of worship, memory work, checking attendance, helping with extra activities.



Since time is so short, many extra activities must be completed at home. The teachers have found that it works out very well to assign a pupil a short story to prepare at home (taken from the lesson to be presented the following Sunday) or lines to be read from a playlet or some memory work. The parents are contacted during the week and thus the pupil as well as the parent become interested in the lesson to be presented. All parents have been most cooperative and many take an interest in the activities of the class. At the end of one unit the parents were invited to observe a Sunday session



and all pupils worked very hard on the particular thing they had chosen to do. Another "extra activity" that proved most popular of all was an afternoon sledding party with the class returning to one teacher's home for refreshments.

In summing up the experiences of our teacher-team, the writer would like to offer the following as advantages of this method.

1. Each teacher can do the job for which he is best fitted. He need not undertake all phases of each lesson.
2. Space can be more flexible and easily adapted to other uses; one large space instead of several small, cramped ones.
3. Various phases of lesson can be rotated among teachers so each does a variety of things.
4. More talent is available for guiding worship, craft activities, dramatizations, and so forth in each class.
5. Pupils have the advantage of several teachers talented in certain phases of work and thus get the best that several teachers can contribute.
6. Pupils learn to work together and have more choice of activities.
7. Teachers learn to work together, exchange ideas and provide better teaching for the class.

8. Prospective teachers can get on-the-job training by having them assist a more experienced teacher. Also the teacher-to-be can learn one phase of teaching at a time and not be overwhelmed by the entire task at once.
9. Using couples on teams of teachers enables a busy man to assist with memory work, room arrangement, discipline, etc. even if he does not have time to undertake preparation of the entire lesson by himself. Also boys appreciate a man as one of their teachers and respond better.
10. If one teacher needs to be absent, others of the team, familiar with lessons and method of teaching, can easily take over. Continuity of teaching is not interrupted.

Of course, there are bound to be disadvantages, too. So far the greatest disadvantage seems to be that all teachers may not get to know each pupil as well as if the class were smaller. There have been no discipline problems because teachers and pupils have been too busy discovering all they can about each day's lesson.

The teacher-team of fourth grade of Zion Church heartily endorses this type of teaching and recommends it as an interesting and worthwhile experiment.